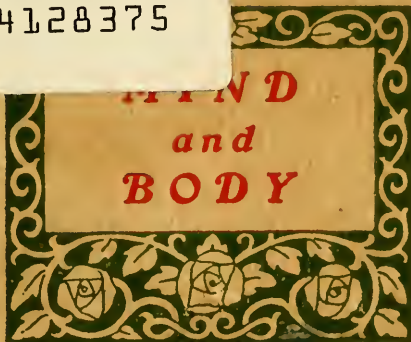


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**MIND
and
BODY**



John Herman Randall





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MIND *and* BODY

By
J. HERMAN RANDALL



NEW YORK
DODGE PUBLISHING COMPANY
53-55 FIFTH AVENUE

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TO the most casual observer, religious thought in America is just now very much absorbed in the Gospel of Healing. It would almost seem in reading the daily papers, not to speak of the more exhaustive literature on the subject, as if Religion, Medicine and Psychology had joined hands in forming a New Religion, that is apparently sweeping this country from end to end. Many writers have referred to this striking movement as a "new faith;" and yet, in the minds of its leaders it is not so much a new Faith, as it is a return to the original Faith of Jesus of

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Nazareth. As we read the Gospels, we cannot escape the conviction that Jesus regarded His work in the world as two-fold: It was (1) to preach the Gospel of the Kingdom, and (2) to heal the sick. It is certainly significant, when one stops to reflect upon the Gospel narrative, how much of His time and energy was spent in caring for the bodies of men. The Founder of Christianity, in whom we see the revelation of a truly spiritual religion, spent considerably more time in looking after people's physical welfare than He did in preaching sermons. When He sends forth His Apostles, to continue the work which He had begun, He entrusts to them the same two-fold Commission: they are to preach the Gospel of the Kingdom, and they are to heal the sick. And then, in His final words of instruction and encouragement He says, "And greater works than

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these, will ye do." The view of the Church in these later centuries has been, that the power which Jesus exercised in healing the sick was supernatural, a power with which He was endowed, as being peculiarly the Son of God, a power that has not been vouchsafed to others, a power that the Church does not possess to-day. The age of such "miracles," at least so says the Protestant world, ended with the Apostles.

And yet if we admit that these wonders were wrought, if we accept as historical these stories, telling of how Jesus went about healing the sick, or how they brought their sick to be healed by Him, certainly we are bound to admit that it must have been due to powers that were not contrary to law, but rather that proceeded from the knowledge of higher laws. Few intelligent persons to-day would care to

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claim that these healing works of Jesus were miracles in the old sense, of being exceptions to the great universal working of God's laws. If He did these things which the Gospels record, it must have been because of a knowledge of some power perfectly natural which He understood, and of which we, at least until recently, have been ignorant. The meaning of the word "miracle," as used in the Gospels, is "wonder," or "marvel," — something so extraordinary that it was not understood by those who witnessed it. It by no means implies an act contrary to law.

Many of the leaders of the present movement to unite Religion and Medicine are telling us that the Church has been shorn of its powers very largely, because it has neglected one-half of the work entrusted to it viz., the healing of the sick. One of the

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strongest arguments for Christian Science lies in the fact that it has endeavoured, however faulty its philosophy, or whatever failures it may have made in individual cases, to not only preach the Gospel as interpreted by Mrs. Eddy, but to heal the sick as well. And in the face of undisputed cures accomplished, the churches have had nothing to say, except to make the old excuse that the age when the Church should care for the bodies of men has gone by, and all healing of the sick should now be left to skilled and trained physicians.

Whatever may be our personal opinions as to the efficacy of Mental Healing, or as to the function of the Church in healing the sick, certainly no person of intelligence to-day, within the Church or outside, can fail to be respectful in the presence of a movement which has already assumed such proportions,

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created so large a literature, and enrolled so many illustrious names among its leaders. The time has arrived when ridicule and condemnation should give place to a frank and sympathetic endeavour to sift the truth from error, and discover the facts.

With all due credit to the Christian Science movement for the way in which it has called the attention of the Church in general to this phase of work, nevertheless the modern scientific interest in the cure of the body through the aid of the mind antedates by several years the organization of Christian Science. Psychotherapy, or in plain English, Mind Healing, received its latter-day momentum about twenty-five years ago, when Charcot, Freud and Janet gave it new impulse by their researches and teachings. The present popular interest, outside of Christian Science circles, may be said to

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date from the institution of what is now known as the Emmanuel Movement, in connection with the old Episcopal Church of that name in Boston. Most people by this time are familiar with the story. Dr. Worcester of Emmanuel Church had formerly been rector of one of the leading Episcopal Churches in Philadelphia. In his congregation was Dr. S. Weir Mitchell, the Dean of the Medical Profession in America. In frequent conversations, Dr. Mitchell expressed the desire that the two Professions of Medicine and the Ministry might be brought into closer and more vital relationship. Dr. Mitchell explained fully his views as to the way in which the ministry, rightly trained, could tremendously supplement the work of the physician, and vice versa, how the physician could supplement and aid the work of the minister. With this idea in mind, Dr. Worcester re-

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signed his Philadelphia church, and went abroad, where he spent several years in special studies in Psychology. Finally he returned to the Emmanuel Church in Boston, and with the assistance of Dr. McComb, also a specially trained man, instituted what is now known throughout the country as the Emmanuel Movement. Before this movement really assumed proportions, Emmanuel Church had been doing considerable work for the poor who were afflicted with tuberculosis. It employed only the latest and most scientific methods for the treatment of this disease. The hospital was adapted to out-of-door treatment, and tents were rented to those who could afford to pay — and all under the auspices of the Church. Dr. Worcester has made the statement that this work with tubercular patients has resulted in eighty per cent. of cures. About three

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years ago, a clinic was established in connection with the church. Physicians of standing were added to the staff, giving their services gratuitously. Every person who applied for help was turned over to these scientifically trained men. Each individual case was diagnosed. If it was discovered that the trouble was organic, the case was turned over to the proper physician or surgeon. If the disease was diagnosed as functional, it was given to one of these specially trained men for mental treatment.

There may be some who do not clearly understand the distinction between organic and functional disorders. Stating it generally, organic diseases are those which have their origin in the physical organism; functional disorders are those whose cause is mental or nervous. This distinction is constantly made by the Emmanuel Church workers,

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and has called out much criticism, especially from the Christian Scientists, who have said, "Why draw any line at all? If the sub-conscious mind, by which you claim to be able to reach these various functional disorders, is in reality a part of the Infinite Mind, why can you not cure all diseases? Why have any staff of physicians or surgeons? Why not do all the work, as we are striving to do in Christian Science?" Nevertheless, this distinction has been made, and I think very wisely, for as a matter of fact, while Christian Science claims to be able to cure all manner of diseases, organic as well as functional, still as we know, it does not always meet with success. One of the leading Christian Science healers in Chicago, an admirable woman in every way, and one who has done a tremendous amount of good in the world, and has been unquestionably

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instrumental in effecting many cures, died only a few weeks ago after a lingering illness from cancer. Another Christian Science teacher who conducted many classes in my old home city, and was thoroughly beloved and respected by all who knew her, was suddenly stricken with blindness a few years ago.

This is by no means to cast disparagement upon any genuine cure accomplished through Christian Science. Medicine does not always cure. I refer to these cases simply to show that in this field of Suggestive Therapeutics there is need for caution and common-sense. We gain nothing by exaggeration. We do not need to claim everything, as did an osteopathic friend of mine, who, when asked what osteopathy could do, replied, "We can cure everything now but snake bite, and in a very little while we expect to control

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even that.” We are still on the threshold of the whole subject of the subconscious mind and its power over the physical body. We are feeling our way, by many different paths, and one day we shall arrive at the whole truth. The time may come when, as we become more conversant with these laws and their operation, we shall be able to control not only functional disorders but organic as well; but at the present stage of human development, with our present knowledge of the subconscious mind and its powers, the leaders in this field are saying, Let us confine for the present, at least, our application of these principles to functional disorders, springing not from broken down physical tissue, but rather from the mind, or the “nervous system.” There is a tremendous field here; for, as every doctor knows, about two-thirds or one-half of all human mala-

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dies are functional in their character rather than organic. It must be remembered, however, that the authorities in Suggestive Therapeutics frankly admit the tremendous influence of the mind even in organic diseases.

Since the beginning of the Emmanuel Movement, various branches have sprung up in different parts of the country. In Chicago, Bishop Fallows, of the Reformed Episcopal Church, has established a clinic in connection with his church. In New York City, Dr. Loring W. Batten, rector of St. Mark's Church, has recently instituted a similar clinic. Dr. Birckhead, successor of Dr. Rainsford, has said that St. George's Church is about to institute some such work, the exact nature of which is not yet announced; but he feels that the Church must in some way begin to show a vital interest in the work of healing the sick and

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caring for the bodies of men. Dr. MacDonald, of Washington Avenue Baptist Church, Brooklyn, has been devoting considerable attention to this work. Dr. Lyman Powell, rector of St. John's Church, in Northampton, Massachusetts, has established a clinic. Besides these, there are a large number of other churches, more or less prominent throughout the country, that have either already established or are preparing to establish branches of the Emmanuel Movement.

Men like Bishop Fallows and Dr. Worcester go so far as to say that it is only a question of a very little time before all the churches will add to their many functions the work of healing the sick. This may be an open question in the minds of many. There can be no doubt in the case of the Emmanuel Church, Boston, where the leaders are specially trained for such

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work; but we can see how great injury might be done and much harm arise if all churches, regardless of whether their pastors have any fitness or have received special training in Psychology or the methods of Suggestive Therapeutics, should rush pellmell into this movement. In my judgment this work must be done, if done rightly and effectively, by those who are specially fitted and trained. It may be that the time will come when in our theological seminaries students will be required to take a course in Suggestive Therapeutics. Just now, however, it would seem to be the part of wisdom for us to respectfully help in every possible way these churches that are especially equipped for this work and whose pastors are trained for such service, and meantime, to further study and carefully observe this movement before we decide that all churches ought to add the

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work of healing to their other activities.

We sometimes speak as if the subject of Mental Healing was purely modern, and had only existed for the last generation or so; but I would remind you that as far back as history goes, we find that mental healing under various names and different forms has been practised and apparently with success. In the oldest civilization with which we are acquainted, that of Egypt, hundreds of years before the Christian era, it had a prominent place. The historian Glidden remarks: " Their priests evidently appear to have perfectly comprehended the method of exciting that internal sanative instinct in the human organism, which in general is a profound mystery, even to the individual who excites it; and which was naturally enough, in those remote ages, represented as the immediate gift of the

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gods. Nowhere else was this internal faculty so generally cultivated for the cure of the sick." The excavations at Cavvadias furnish much interesting material, showing that the miraculous cures of Epidaurus were effected at this ancient Greek shrine, 500 years before our era, by suggestion, and precisely in the same manner as to-day at Lourdes. Livy tells us that the temples of the gods of Rome were rich in the number of offerings which the people used to make in return for the cures received from them; and Pliny tells of Etruscan spells used by Theophrastus for sciatica, by Cato for the cure of dislocated limbs, and by Varro for gout. Our own Druid ancestors, using similar methods, were consulted by the Emperor Aurelius.

In these early days the power was attributed directly to the gods. It was supposed to be an arbitrary answer to

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prayer, or else a supernatural bestowal from Heaven of some divine gift. Yet psychologists, because of the various forms of healing which take place in modern times — whether at some sacred shrine, or by touching some holy relic, through the faith cure of Dowieism or the denial of disease by Christian Science, — believe that all are to be explained, by the power of the mind over the body through the law of suggestion.

During the Middle Ages there were occasional priests who seemed to be vested with a “gift of healing.” Such powers were attributed directly to the agencies of Heaven, merely because such marvels were not understood. Roman Catholic history as well as Protestant, has a great deal to say about the miraculous healing power of certain priests or other saintly individuals. We know how saintship was

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often won, among the Catholics of the Middle Ages, because of the wonderful "miracles" or, as we understand to-day, the psychological cures accomplished.

But coming down to modern times, I want to bring you a few brief extracts from leading physicians to-day, who stand in the fore-front of their profession and are recognized authorities in England and America.

Sir Andrew Clark says: "It is impossible for us to deal knowingly and wisely with various disorders of the body without distinctly recognizing the agency of states and conditions of mind, often in producing and always in modifying them."

Dr. Maudsley says: "Perhaps we do not as physicians consider sufficiently the influence of mental states in the production of disease, their importance as symptoms, or take all the advantages which we might get from

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them in our effort to cure disease. Quackery seems to have got hold of a truth which legitimate medicine fails to appreciate."

Dr. Robertson says: "While the influence of the mind over the body is universally recognized, its employment as a therapeutic agent is purposely used by but a few in the regular ranks of the profession."

Sir S. Wilks remarks: "The doctor soon finds that in treating his patient the practice of medicine is not only one of physic, but of psychology; and that the effect of his drugs depends as much upon the constitution of the patient's mind as that of his body."

Dr. Shoemaker of Philadelphia says: "Psychotherapism plays a most important part in the ordinary every-day practice of medicine. The influence of the mind upon the bodily functions is so great that every experienced, intelli-

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gent physician is glad to enlist so potent an auxiliary."

We read in "The Lancet:" "Though the therapeutic effect of faith and hope is not detailed in our text-books, they are enough to turn the scale in favour of recovery; and yet they are but two of the many mental medicines which a judicious physician may use in the management of disease."

Dr. Affleck says: "The power of suggestion as a factor in therapeutics has gained wide recognition in recent times."

"A day will come," says De Fleury, "when there shall arise an upright and intelligent physician, strong enough to defy ridicule, and authorized by a noble life and the merit of his labours to lay claim to the superior dignity of a moralist. If he knows the human heart well he can draw the sick of soul to him."

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Dr. A. Morrison, President of the Æsculapian Society, says: "We often do less than half of our duty in not exploring the mental life of the patient. A good deal has been written on prolonged vascular tension due to physical causes. Is there no such state as prolonged mental tension due to moral causes? . . . In such cases, if the physician is to be of any service to his patient, it must be by the agency of mind on mind; and this takes us out of the vestibule littered with microscopes, crucibles, and retorts into that inner chamber — the holy of holies, in the life of a physician and his patients — where heart and mind are laid bare to the sympathetic gaze of a fellow-man, whose discretion may be relied upon, and who may, from his training in the knowledge of the human soul as well as the human body, be able to cure his brother of a disturbing factor in his life

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beyond the reach of the most advanced therapeutics of a purely physical kind."

One of the last words of Henry Gawen Sutton, teacher of pathology at the London Hospital, was: "Don't underrate the influence of your own personality. Learn to give confidence to your patients."

Dr. A. T. Schofield says: "To constrain a feeble mind to be governed by a good one is not a superhuman labour for one who goes about it adroitly. The moment the eye of the patient meets the eye of the physician, psychological action, influencing the course of the disease, at once takes place through the patient's unconscious mind."

To these names should be added the following, all of whom are enlisted in the cause of Suggestive Therapeutics: Forel, Bernheim, Dubois, Liebcault, Tuckey and Vogt of Europe; Prof.

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Jastrow of Wisconsin University, Jackson, Royce, and Southard of Harvard, Woodworth and Peterson of Columbia, Coriat of Boston City Hospital; and of American physicians, Morton Prince, Boris Sidis, Jas. J. Putnam, Richard C. Cabot, Lewelys F. Barker and many others.

I make these quotations for the sake of proving that the whole method of the modern physician is changed, whether he has admitted it publicly or not. I imagine there is no intelligent physician in active practice to-day, who is not using psychotherapy every day of his life. It may be through the conscious power of his own personality, it may be by a clear understanding of the law of Suggestion, it may be by recourse to some harmless deception, such as the bread pill — but every intelligent doctor is recognizing the truth of what these men of prominence here express;

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and while many of them are not saying anything about it to their patients or the world outside, they are coming more and more to realize the large part which mind plays in disease.

A few months ago I met at the steamer a physician and surgeon who stands in the front rank of his profession in the Middle West; a man whose ear is always close to the ground, and who is unusually alert and eager to obtain the very latest discoveries in his profession. He was just returning from a year's trip around the world. He had spent much time in the hospitals of Japan, China, India, also at Vienna, Berlin and London. I asked him what he had brought back to enrich his professional life. His reply was very significant: "There is a world-wide movement on in the medical profession, tending more and more toward the prevention of disease." Then he added:

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“ In your lifetime, and perhaps in mine, we will see the use of drugs reduced to the minimum.” Another physician said to me recently: “ The chief trouble is that the whole business of drugs has been so tremendously commercialized. The great drug manufacturing companies are continually bringing out some new combination of drugs and forcing them on the physician and the helpless public, until we are simply swamped with innumerable ‘ remedies.’ ” There are a hundred different remedies for every known disease, each one, naturally, claiming to be the best. Dr. Osler, formerly of Johns Hopkins University, wrote back to this country from Europe, that “ within a few years we shall see nine-tenths of all the drugs with which the American people now dope themselves dumped into the bottom of the sea.” One of the greatest crimes, committed

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by the people against themselves, is their startling use of patent medicines. If the advertiser is only an artist in his line, most of us are susceptible enough to his Suggestion. But as every doctor knows, the patent medicines which are annually sold in this country, literally by the hundreds of carloads, have done and are doing an inestimable amount of harm to the physical life of the people. And the reaction against their use has already begun.

Let me say a word about the physician in his relation to this movement of mental healing. From my own experience I believe there is no nobler class of men on the face of the earth than physicians and surgeons. They are for the most part heroic, self-sacrificing, untiring men, whose services to suffering humanity have never yet been worthily appreciated. I have no sympathy whatever with the general tirade

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which is heard in certain quarters against the medical profession. I want to remind you of one or two things which we should always remember, before we criticize the doctors unduly. Take one single illustration. Have you stopped to realize what the discovery of chloroform has meant to the world? Can any one estimate the amount of human suffering and pain that has been relieved, and from which poor humanity has been saved, simply because of the discovery of chloroform?

Do you realize what preventative measures have been brought about by the doctor? There was a time a few years ago when the Panama Canal region was known as the Death Zone, but to-day the death rate is lower there than in the City of New York. Who changed the conditions? The doctor, the trained scientific man who went down there and instituted sanitary laws

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and regulations. Many will remember when it was not an uncommon thing for cholera or smallpox to sweep over certain portions of our large cities, and we are all familiar with the frightful ravages wrought by the yellow fever in our Southern cities. Why do we no longer fear these plagues? It is due to the scientific and self-sacrificing work of the doctor. Why is the death rate to-day so extremely low in New York City, even with its slum quarters — only seventeen or eighteen, and even dropping one month this last summer to as low as thirteen per thousand? It is chiefly due to the doctor, the trained scientific man, working with the Board of Health. It is these heroic and courageous men who are locating the dark rooms, and condemning the tenement houses where conditions are such as to foster disease in all its various forms, who are insisting that the streets

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be kept clean and who are placing all possible restrictions about contagious diseases. We have by no means done all we might in this regard, but we must never forget that whatever has been accomplished in the direction of a more healthful city has been due chiefly to the physician. We need to remember when we are tempted to criticize the doctor, that the greatest part of his work is not in curing disease, but in preventing it, and thus making impossible these awful scourges which have ravaged nations or cities from the beginning of time.

Think of the accomplishments in the field of surgery. Even Mrs. Eddy admits that in the case of a fractured bone or a dislocated limb the surgeon must be called in. I think nobody would be foolish enough to claim that when a man breaks his leg he can sit down and by concentrating his thoughts

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upon it, mend the fracture. Surgery is an exact science, as medicine is not and perhaps never can be. Who can estimate the amount of good accomplished by modern surgery, the suffering that has been relieved, the individuals who have been saved to their homes and families and to society? We should bow our heads in reverence in the presence of the skilled and conscientious physician or surgeon. But what is extremely significant is this, that the intelligent physician to-day everywhere, is changing his method, is depending less on drugs and more on the remedial powers of the mind. Ian MacClaren, in his story "A Doctor of the Old School," tells of Dr. MacClure, who had been called to a farm, where a boy had been badly crushed in a machine. A neighbour in telling the experience afterwards says: "It was michty tae see him come intae the

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yaird that day; the verra look o' him wes victory." And our modern doctor is learning how to carry victory in his face, in the tone of his voice, in his every action, as he goes into the sick room. He has become more and more skillful in the art of Suggestion. As I have stood by his side many a time, I have marveled at the skill, with which he used all the knowledge of modern psychology, in seeking to effect the cure. The greatest present need is that the true mental healer should always have the profoundest respect for the true and conscientious physician; and also, that the true physician should have a genuine respect for the trained, conscientious and honest mental healer.

If this present movement continues to grow in extent and power, it must mean that the Church, Medicine and Psychology will come into even closer fellowship and work together in a more

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vital sympathy. Does not such a vision presage a great and glorious future? We have come to see in all these wonderful movements of thought, that man is not a being to be separated into different compartments, so that we can turn his body over to some doctor, his soul over to some minister, and his mind over to some educator. Man is a unit, — body, soul and mind, — and if we are going to train men, who shall be in every sense symmetrical characters, our educators and our ministers and our doctors must work in harmony, with man and for man. This is the goal to which all our thought to-day is tending. When that day dawns we shall at last attain to a truly scientific religion, and a truly sacred science.

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AMONG all peoples and in every age, nothing has been so persistently sought as bodily health. The Elixir of Life has been the dream not only of the early alchemists but even of some modern chemists and yet we seem to be no nearer the consummation of that age-old desire than were the Ancients. On the contrary, we find that physical disorders are steadily growing more subtile and complex. Physicians are increasing in number in a much larger proportion than the population, while diseases and remedies of every kind multiply constantly. Insanity, insom-

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nia and all forms of nervous disorders are increasingly prevalent.

Professor Paul DuBoise, of Berne University, has recently written a book on "The Psychic Treatment of Nervous Disorders," consisting of thirty-five chapters devoted to more than that number of different manifestations of nervous disease. Specialists grow more numerous, and each finds what he is looking for. Some years ago a friend of mine was taken sick, and after seeking in vain for relief through his family physician, consulted one of the leading specialists in the city where he lived. He told him the trouble was with his heart; that was his specialty. A little later he consulted another specialist. This man told him he had diabetes; that was his specialty. Another diagnosed his case as due to uric acid in the blood; that was his specialty. Still another told him that the cause of his

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difficulty lay in his digestive organs; that was his specialty. Finally the man died of a malady which none of these specialists had discovered.

We need not question the honesty or intelligence of any of these men. It only shows the natural tendency, unless the case is very clear and simple as few cases are, for each specialist to discover symptoms of his own special disease, and treat the case accordingly. Yet in spite of these discouraging facts, the time is fast approaching when it will be much easier for people to possess health and strength than to be without them, for both these blessings come through conformity to Law both outer and inner. For centuries men have sought health in the outer realm of sanitation, hygiene and drugs. "These ought ye to have done" — with the exception of a greatly superfluous amount of drugs — "but not to have

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left the others undone.” It is no disparagement of sanitary or hygienic laws when I affirm that at last man is beginning to realize that the laws which pertain to the inner life are far more important even than these external laws.

In a previous essay I sought to describe the background of the Movement for Health which is just now attracting so much interest, and pointed out the distinguished men who have already given it their support, thus showing that it is not a Movement to be treated with anything less than respect. The average man certainly has a right to know the facts; our only desire is for the truth. Even if there is but a modicum of virtue in mental therapeutics making for the alleviation of human suffering, surely the world needs sadly its reinforcement; and if it contains no truth, if it proceeds from a baseless idealism, then by all means let

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us admit frankly the hollowness of its claims.

Have we to-day in mental therapeutics a great principle, capable of wide application, that lies so near every one of us that we have hitherto looked through it or beyond it? Are there certain orderly forces in the mind, far more potent for good in the life of humanity than are these great forces recently harnessed in the realm of electricity? These are some of the questions that naturally arise in the mind of every earnest seeker after truth.

At the beginning of our discussion it is necessary that we should do some accurate defining. Mental therapeutics is not to be confused with Christian Science, or Faith Cure, nor is it to be regarded simply as a new competitor of the other healing agencies already in the field. Although we often use the words "Christian Science" in a

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rather loose and general sense, nevertheless, in the strict sense, Christian Science should be identified with a distinct school which takes for its exclusive text-book a work entitled "Science and Health," by Mrs. Mary B. G. Eddy, and the Bible as interpreted through it. This is said in an impartial spirit, as a matter of definition and simple justice to all concerned.

The process of Mrs. Eddy begins with the denial of everything evil. It depends for its basis upon the assumption of the unreality of the body and of so-called material things. Matter is unreal; pain is a fiction; disease is imaginary. For myself I do not believe we gain anything by denying facts which are clearly patent to all. It is true we are souls, but souls living on the physical plane, and the body is a reality on its own plane and in the degree in which the real unity of life is expressed

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through it. Hence, to deny the reality of the physical body, of pain and disease, is only a juggling with words. If we say, in good faith, there is no sin, sickness or disease, we have simply succeeded in hypnotizing ourselves into a belief that is an error. All these conditions do exist. They are not "real" in the sense of being permanent; they are but transitory conditions through which the soul passes, but they cannot be overcome through mere denial. The system of denial, which really lies at the basis of Christian Science, results, in fact, in emphasizing the reality of the very conditions from which we seek deliverance. The way to escape from darkness is not to deny that darkness exists. The only way to dispel darkness is to let in the light. Error of any kind is to be overcome not by the denial that error exists, but by affirming the existence and power of the

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truth. There is another form of denial which is both true and rational. This is the affirmation of the superiority of the mind over the body, involving the denial that body can, of and for itself, do anything or feel anything. This is no mere denial or negation; it rather arises from the positive assertion of the higher law. There is a great difference between an imaginary disease and a disease of the imagination. The tendency in the past has been to regard many mental and nervous disorders as purely imaginary, and so unworthy of serious attention. Suggestive Therapeutics recognizes that such so-called "imaginary disorders" are really diseases of the mind, causing the individual oftentimes more pain and suffering by far, than would be produced by organic diseases.

Faith Cure, in the proper sense, presumes upon special divine inter-

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position in answer to prayer. It implies a suspension and violation of the orderly laws of the universe. Owing to the working of mental forces, many remarkable cures do take place under the administration of both Christian Science and Faith Cure, only the *modus operandi* is misunderstood.

Nor are we to think of Mental Healing as merely another competitor in the field of the "pathies," seeking to relieve human suffering. This broader science of Mental Healing recognizes no external authority as located in a single person or text-book. "It is a development from within, rather than a system from without. It is a life rather than a doctrine. It is a new consciousness, rather than a new philosophy. It is a spiritual optimism, rather than a material or pessimistic realism. Its business is to bring inner ideals into outward actualized expres-

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sion. It has to do with the intuition as well as with the intellect. It recognizes that the inner and real nature of man is in most intimate relation with the Universal Mind of God."

Its underlying principle consists in a recognition of mental causation for all outward phenomena. But the idea of mental causation for physical conditions is in substantial harmony with the highest and best thought of the seers and philosophers, from Plato down to the present time. "If primary causes for physical ills are resident in the clay of the body, there is no warrant whatever for healing through mind. If, however, causative forces are located in the mental realm, there is no logical basis, *per se*, for anything else."

We are all in bondage to the seen, and constantly speak of mere occasions as causes. In popular language, we say that the draught caused the cold, the

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contagion caused the fever, or the unfriendly microbe the disease. As a matter of fact, these are occasions but not causes. The cause in every case, is in the subjective conditions which we usually call the susceptibility of the individual. Occasions are always without; causes within. Ten people sit in the same draught, are exposed to the same contagion, or swallow the same microbes. Some will suffer, and perhaps die, while the others go scot free. The doctor and nurse can breathe the atmosphere of contagious disease continually, but they rarely succumb themselves.

The people during an epidemic who are most fearful, are usually, on the testimony of physicians, the first ones to succumb to the disease. All this shows that occasions are only opportunities. Owing to general low development, such opportunities must often

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be avoided, but even then they never become causes. The true method is to so fortify our inner mental and physical life that we shall no longer be susceptible to external influences, so that the contagion we all breathe and the microbes we all swallow shall have no power over us. The time may come — it has not arrived yet — when the scientist will be able to locate the mental cause for every known disease; will be able to state just why at such a time a particular person took cold or came down with fever. Remember, we are but standing on the threshold of the great realm of mental dynamics; but dimly conscious as yet that mental and moral conditions are the most potent forces that make for health and happiness.

It is not necessary in this connection to discuss the different diseases which experience has demonstrated can be

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successfully treated by the mind. My purpose is to present as clearly as possible the general principles which, if followed out systematically and persistently, must result in physical health, strength and happiness.

If we are to understand and effectively apply in our lives the laws of mental healing, we must realize at the outset *the unity of our life*. We speak of the individual as consisting of soul, mind and body. We know that mind and body are not two separate entities. Mind expresses itself through the body and directly influences the body, and in turn, the body influences the mind. Mind and body are constantly acting and reacting on one another. Then we speak of the soul as if that were another distinct entity, something separate from mind and body. But what we mean by soul or spirit is simply the spiritual ego, the individual who

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stands back of mind and body, and uses both as instruments of expression. Soul, the term used to describe the highest expression of individual entity, is not different from or independent of the Universal Soul of all things. Soul, mind and body are, then, bound together in the closest kind of unity. These thoughts once fairly grasped, it becomes comparatively easy to understand the absolute oneness of Life, and yet, the One Life manifesting itself in many ways and through many degrees. We must not pick these different expressions of life apart and think of them as though they were entirely distinct. We must realize that they are, in the last analysis, all *one*, that the life which flows through this grand Universe is all one — One Life, One Intelligence. Still further, man must recognize his oneness with all humanity; that the life which flows in

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his veins is the same life that flows in the veins of every human being. He must be lifted out of his sense of littleness, his sense of isolation, his sense of being merely a personal entity, into the sense of his oneness with the Whole, of his life as part and parcel of all life, inextricably bound up with the life of humanity. This consciousness of life's unity does not come to one suddenly. It is developed as one dwells upon the thought of life, as one seeks to realize the deeper meaning of life, as one endeavours to get back to causes and tries to interpret relationships. In other words, it is as a man *thinks*. The trouble with most of us is that we spend very little time in actual thinking; but when one begins to seriously think upon such subjects, he finds, in company with the great philosophers of all times, that there is no other way to interpret human life except in terms of

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its oneness with the Infinite Life of the Universe.

The next essential is to cultivate within our mental life the elements of *faith, hope and love*. Faith is the opposite of distrust or suspicion. Hope is the opposite of discouragement and melancholy. Love is the opposite of selfishness. There is a profound philosophy underlying the statement of the Apostle Paul, "Now abideth these three, faith, hope and love." To cultivate faith and hope and love means to foster harmonious thinking, for the opposite of these things constitutes the very essence of discordant thought. But faith in what? Faith in your own power to live the life of freedom and self-control, the life full of composure and cheerfulness, the life that is delivered from all fear of sickness and disease. Is the phrase *your own power* a correct one? That depends upon

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how it is understood. The power acts through you. In that sense, it is your own, because it is expressed through you. In the narrower sense, it is not your own. "Of myself I can do nothing," said the Master. "The Father working in me, He doeth the works." What we call faith in our own powers is really just the recognition of the power that God has given us to use. Faith, as the New Testament uses the word, is not to be confused with belief in certain dogmas of religion; it is a dynamic faith in one's own power to realize health, happiness and peace within.

The element of Hope is the only true solvent of despair, discouragement, melancholy, fear and dread. Every doctor knows that these mental moods constitute the deadliest foes to physical health and strength. Hope means confidence, cheerfulness and

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brightness. To cultivate Hope means to look on the bright side, not only of things but of people, and to believe in the bright side of things and of people. It is an easy thing to unconsciously form the habit of always seeing the darker side, of always anticipating what may happen in the future to cloud the sky. If we are going to live in the atmosphere of Hope, — one of the strongest allies of strength and health, — we must cultivate the opposite of all these tendencies of our nature. If we desire, we can make brightness, cheerfulness, composure, hope for the future, faith in ourselves and confidence in our fellows, the great dominant forces of our daily lives.

Then cultivate most earnestly the spirit of Love. The root of all discord in thinking, that plays such havoc with our bodies as well as our souls, is selfishness, in the form of greed, avarice,

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pride, jealousy, envy, or any other of these malign influences. Foster within yourself the opposite of selfishness. When Paul concludes with the words, "The greatest of these is Love," and when Jesus sums up all the Law and the Prophets in the one great commandment — love to God and love to man — they understood how the life lived in the atmosphere of love, the life whose attitude was habitually one of loving thoughts and loving desires, must inevitably be the life possessed of fulness of strength and health, both of body and soul. We all believe in love, we all approve the sermon that treats of love, and we are all quick to say that what we need in our lives is more of the spirit of love. But, ask yourself the question, "How earnestly, how persistently, how systematically in my every-day life, am I seeking to hold and cultivate in my mind only loving

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thoughts?" How often do you take mental inventory and say, "This is an envious thought, and that is a jealous thought, and that is a melancholy thought; and I am allowing such thoughts to lodge in my mind, and so control my life?" Read the wonderful thirteenth chapter of First Corinthians, and then compare the ideal it presents with your daily life. "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." If we should determine to live in the atmosphere of that single chapter of the Bible for six months, we should marvel at the transformation in our-

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selves and in those about us. Cultivate the spirit of faith and hope and love in this systematic way, just as earnestly as you would cultivate your muscles by exercise, or the powers of your mind by study — and see the result.

Another fundamental need is to change our *negative thoughts to positive*. I wonder if any one realizes how much of his thinking is on the plane of the negative. An old proverb says that a man is either his own physician at forty or else he is a fool. But however much we know at forty, we are all of us fools, in this respect at least, that in our conversation we pay altogether too much attention to sickness and physical conditions. Dr. Heber Newton tells of once spending a month in a sanitarium. The sanitary regulations and the hygiene were correct; but he says the mental atmosphere was harmful in the extreme.

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Attending a concert given one evening for the patients, there came a sudden lull in the music, and in the comparative silence the only words that fell upon his ears were these, "Rheumatism, influenza, pneumonia, nervous prostration, etc." What kind of a place was that in which to find health? The whole atmosphere was surcharged with the thoughts of people who dwelt constantly on their physical disorders and sufferings. When we come together how much of the time is spent in conversing about our own physical conditions or else those of our friends. Our talking is by no means an idle or meaningless thing. Every time we dwell upon such things in conversation we are giving potent suggestions of ill-health to ourselves and others. What we talk about habitually, is simply an indication of what we think habitually, and what we think habitually is what

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we, sooner or later, become in ourselves. Cease thinking thoughts of sickness, and you will soon stop talking along lines which only create the atmosphere that makes for ill-health and disease. Did you ever wonder why the children of the rich, petted and coddled from the cradle, with a nurse to dog their every footstep, who are bundled up with the greatest care every time they step outside the door, and are constantly warned against eating this or drinking that — why such children, protected and safeguarded by all these influences, turn out so often weak, puny and sickly? The children of the street, on the other hand, about whom nobody seems to care, who have never had the guardianship of a nurse, whose parents know nothing and care less about the laws of diet, often grow up to be strong, robust and hearty. One of the causes unquestionably lies in

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the fact that in the homes of the rich, an atmosphere is created by the over-fond parent or the too-careful nurse, in which the child is made to fear and dread countless ills, of which the street gamin never dreams; and what is feared is invited. I have a friend who believes so strongly in the power of words, even casually spoken, that when she meets a friend she never says, "I hope you are well to-day." She has changed her greeting, and always says, "I hope you are good to-day;" and if we are good in the broad sense of the word, we will be well. What we need in all the range of our conversation at home and elsewhere, is to transfer our thinking from the negative to the positive plane. Think only healthful thoughts and speak only healthful words. Let the thoughts that are uppermost in your mind, whether you are alone or with others, be always those thoughts

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that make for health and strength and power. If we could cultivate the habit of living our lives on the plane of the positive, not in the realm of what we fear or dread, or doubt, or distrust, our "susceptibility" to sickness of all kinds would largely disappear.

Once again, we need to cultivate *the imaging faculty*. We must take pains to outline in our minds definitely, clearly and intensely what we mean by Health. Picture in your mind the perfect man — image and likeness of his Creator, without spot or blemish. It is not enough to repeat formulas, parrot fashion. If you discover the root trouble to be hatred, anger or jealousy, then picture to yourself the idea of love as the great reality; if selfishness is the cause, replace it by the thought that we are all members of one body, etc. In this connection, there is tremendous need of the power of *Concen-*

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tration. The great weakness in most of our lives is traceable to the fact that we have so little command over our mental forces; our minds fly from one thing to another. We no sooner begin to think about one subject than immediately our attention is diverted, and we find ourselves thinking about something else. What makes the successful scientist? His power of concentration in one field of investigation. What makes the great inventor like Edison? His power to concentrate all his energies in one direction. What constitutes the true student? His ability to take his book in hand and sit down for hours together and concentrate his attention on the problems in which he is interested. Here is where most of us fail. Our weakness mentally and therefore physically, nine times out of ten, is due to the fact that we do not command our mental forces,

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that we do not know how to concentrate our mental powers; that we no sooner touch one subject than we are drawn away to something else. Yet I want to affirm that if any man or woman is really in earnest in this matter, they can cultivate their powers of mental concentration just as truly as any other power. The first thing is to recognize its real need in your life. Then realizing that you cannot be any better, mentally or physically, until you cultivate these powers, set yourself to the task. Let it be by the systematic and persistent practice of holding your mind steadily to the subject in hand. With a book before you, or in the quiet hour as you sit alone, take some uplifting thought into your mind and resolve to shut out every other thought for the time being. Suppose you take the thought, "I am God's child." Approach it from one direction then from another. "Who

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is God?" and "What does it mean to be God's child?" or, "If I am God's child, what is my relation to Him?" "If I am God's child, what part of God is it that I possess, that I can appropriate and use to my own up-building?" Think all around the thought suggested, and then think back again. Look at its truths from this standpoint and from that, but concentrate your mind on the one central thought, to the exclusion of everything else. Exercise your mind in this way daily, and note the results. You will come forth from such an experience with a sense of power that you have never felt before, with your mind renewed, your strength quickened and your confidence in God and yourself wonderfully increased.

Then there is needed the cultivation of *peace and restfulness*. A few years ago a well-known German physician

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visited this country. On his return he wrote that he had discovered in the increasingly prevalent nervous breakdown of the American people a new disease, which he called "Americanitis." Every doctor knows that nervous breakdown, in the last analysis, is due to mental conditions. It is the nervous hurry, the waste of nervous energy due to lack of self-control, that results in so many different forms of nervous disorders. All this could be checked and controlled and cured, if we would simply take pains to cultivate in ourselves peace, restfulness and quietness.

I know a woman who found herself getting into a very nervous condition, and in consequence giving way to an impatient spirit in her speech, until the habit seemed fixed. She finally realized that the fault was altogether with herself, that it lay in her own lack

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of mental poise, and she said, "I am going to conquer this thing." She pictured clearly to herself the ideal of self-control and patience, and finally resolved not to utter one impatient word for a week. At the end of that time the habit was broken. Practise self-control and self-poise as you would practise your music at the piano or your problems in the school room or your exercises in the gymnasium. Be dead in earnest in winning the victory over yourself by developing your powers to the full. It will take time to reach perfection, but that is what we are here for, and it can be done.

One last essential is the cultivation of *silence*. If men and women would simply stop in the midst of their busy life for a few moments every day, and be still, and in the silence think upon the great realities of life, they would be amazed at the result. I have a friend,

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who is a manager of a street railway system in one of the Western cities, who told me a few years ago that, in the multiplicity of his duties, he found he was losing all control of himself and was unable to do his required work. He made it a rule every day after lunch, to go upstairs to a room by himself, in the building where he worked, and spend a half hour alone. I asked him if he prayed. He said, "No, I do not believe you would call it prayer. I close my eyes and just stop and think carefully and slowly and clearly about the things which are really worth while in life; and I have found I cannot do without it now." If we could but realize the necessity of taking time to go away into the Silence, and just let our feverish lives sink down to some of these deep, eternal principles of life and religion, there is nothing in the world that would send us back to our

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work with greater physical vitality, greater buoyancy and greater strength.

Do not misconstrue my meaning. Do not imagine me as saying that when you are sick or weak all you have to do is to think you are well, and you are well. This is a caricature on mental healing. I have not said that. What I have said is that when you are sick, your mental condition and your thoughts are far more important than the physical effects from which you suffer. Exactly as you take care of the nourishment of the body, just as you see to it that three times a day you eat the proper food in the proper quantities, so the mind, which lies back of all physical conditions, must receive its proper nourishment in the form of health-producing thoughts, if you are to eradicate the primary cause of your disorder; and it is in your power to give the right food to your mind.

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Nourish your mind with these thoughts of faith, hope and love, these thoughts of confidence and composure, cheerfulness and hope, and you will begin to see changes taking place in your abnormal or disordered physical condition.

There are four ways in which mental therapeutics can be applied in one's own personal life. First of all, by the direct power of the sub-conscious mind inherent in itself. This is what the doctor would call the *vis medicatrix naturæ*. It is what the doctor means when he says in certain cases, "We have done all we can. Now we must let nature do the rest." All intelligent physicians know that this "power of nature" is the power of the sub-conscious mind. In the case where the doctor says, "We can do no more, there is no hope," and yet the patient slowly comes back to life, the recovery

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is due to the remedial powers of nature, or the power of the sub-conscious mind. In the second place, there is the power of the sub-conscious mind influenced directly by external suggestion; where the trained and skillful practitioner by his own suggestion, or the wise parent in the case of the child, calls into activity these remedial and curative powers of the mind. In the third place, there is the power of the sub-conscious mind influenced indirectly by the conscious mind, because of faith in persons, systems, places, etc. And lastly, there is the power of the auto-suggestion which the sick person sends to the sub-conscious mind himself, by his determination to get well, shake off illness, ignore pain, etc.

Perhaps you are thinking, "This is a beautiful theory, but will these principles work?" They have worked in multitudes of cases. I could tell you

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of a man, of whom I know, bound hand and foot by the appetite for strong drink for twenty years. He came into the realization of his own powers through this method, and to-day is free and doing a man's work in the world. I could tell in detail of a man who has had a bitter up-hill struggle for forty years, who came to the verge of suicide because he felt there was nothing left for him in life — a complete nervous breakdown. That man to-day, after having practised these principles for only three weeks, is back again at his occupation, earning his livelihood, happy and strong. Or I could tell you of a case described to me within a fortnight, of a woman who came from a Western city. For thirty long years she had been the victim of fears of every kind, and had developed into a complete nervous wreck. The skilled physician who examined her said,

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“There is no use trying to do anything for her by mental suggestion; her case is extreme; it is perfectly hopeless; nobody can help her.” That woman, after four weeks’ treatment, has gone back to her home again, perfectly strong and in her right mind. These are a few results about which I happen to know personally. However it may seem to you, the individuals who will take these principles and incorporate them in their lives, making them the basis of daily experience, will reap the same results that have come to many others.

The timid and fearful child who has lost sight of his father in the crowded street, cries out with joy and reassurance, as he comes again into his father’s presence and grasps his hand. The crowd may jostle him, but he is no longer afraid. The darkness may be intense, but it does not frighten him

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now. His father is there, and he holds his father's hand; and as they walk together through the night the child knows naught save the perfect confidence and love, that cast out all fear. In setting forth the psychological side of mental healing and while believing that Suggestive Therapeutics must be put upon a scientific and rational basis, nevertheless I would not have you miss its religious significance. In addition to the scientific principles involved, the deep need of our lives, the great need of the age in which we live, is to catch afresh the vision of God. It is possible for me to realize, like the little child, that God's hand clasps mine; that, in spite of the darkness and the storm, in spite of the struggle and the crowd, in spite of all the phantoms of fear and dread, I am in His presence now and always; nothing in the whole universe of space,

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nothing in the whole eternity of time can ever harm me, can ever utterly discourage me, for I am God's child and His life is my life. As we grow into such a consciousness of the divine power resident within us, the hardest problems will be solved, darkness and dread, doubt, and uncertainty, with all the malign diseases of soul and body, will gradually but surely disappear.

